114 By his living like an Indian among Indians, Nordenskiöld has in an unparalleled way succeeded in enriching ethnographical science, and his research achievement is one of the most noteworthy in the history of modern South American exploration.

101 The Choroti Indians are also called Chorote, Choloti, Tsoloti, Soloti and Solote. The final »s» added to these tribal names comes from the Spanish plural form, and has therefore in later works rightly been left out. The name they call themselves by is »yófuaha», or »yóshuaha», which probably means »pigeon people». If so, the pigeon would be the totem animal of the Choroti.

After the publishing of the valuable research, made by Hunt, of the Choroti language, it has become necessary to class this tribe with the [197] Mataco group, although the material culture of the Choroti in many respects shows an equally close kinship with the civilization of certain Guaycurú and Mascoi tribes, such as the Toba and the Lengua. That the Choroti have had their abode in the Chaco ever since the Inca period is highly [174] probable, because, as already mentioned, their material culture in a very obvious degree points to a strong influence from the ancient mountain civilization to the west.

101 131 The section of the Choroti tribe among whom I pursued my study, was at the time of our expedition located in the neighbourhood of Caiza (see map). Some of the Choroti I met in this district had, however, their chief place of resort on the Pilcomayo, and thither they intended to return after a visit to the sugar plantations in northern Argentina. As I have [166] been informed, my red friends from the Caiza region at some later time did something or other to the annoyance of the settlers of the district, whereupon they moved further into the Chaco, and have since that time probably never again come into contact with whites. According to Nordenskiöld, other Choroti have, however, immigrated into the country about Caiza. The main part of the Choroti tribe inhabits the region immediately to the east of the Pilcomayo, and roughly between 21° 45' and 22° 45' of south latitude.

Our main camp, Tatarenda, was situate a few leagues south-west of Caiza, and the Choroti of whom I made a study were located one league south-west of the camp.

000 Of the Choroti among whom I carried out my investigations, the men

[text continues on p. 31]

2: Nordenskiöld E-5 (1908-1909) 1919
SK6 Choroti SK6
Ashluslay SK5

I.

Introduction and Plan of the Work.

A
C
128

In the following pages I will attempt to analyse the material culture of two Indian tribes and contribute to our knowledge of their history. For the material of my investigations I have taken two tribes in the Gran Chaco of S. America, the Choroti and the Ashluslay, of whom I gained some considerable first-hand knowledge during my journey in 1908—09. It is only of late that these tribes have been made the object of study.[1]) Their culture is much of the same kind, and has been preserved in tolerably complete primitiveness.

A
C
114
197

HUNT[2]), who has studied the language of the Choroti and the Ashluslay, would identify the latter with the Chumupi, a Chaco tribe that has been known for a long time, but his assumption seems to me insufficiently established. In proof of this I here give a few common Ashluslay words, taken from HUNT's list of words, and place beside them equivalent Chumupi words, taken from LAFONE QUEVEDO[3]).

[1]) Cf., in addition to my own works, those of HUNT, v. ROSEN, HERRMANN, and LEHMANN-NITSCHE.

[2]) P. 257. In these notes only the page or the illustration is referred to, to which attention is drawn. The title of the work in question must be sought in the bibliography. Where more than one work is given under an authors name, a number is assigned to each work and quoted in these notes.

[3]) (1), p. 122.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6 ●
Ashluslay SK5
A
C
● 197

	Ashluslay. acc. to	*Chunupi.* acc. to	
	HUNT.	FONTANA.	PELLESCHI.
Head	kās-Shatish	Niscan	Niscun
Hair of the head	thlai-Yis	Nojovee	Nahono
Eye	Tosij	Tacqui	Tucleebapé
Nose	Naash	Nijiveppe	Nihip
Ear (my)	Yi-kfe	Masleguep	Maij-lumbepp
Mouth	Ashi	Cuevep	Lóe-quebebb
Hand	Pakat	Isivep	Itzibeb, I-sip
Sun	Hyanchāklai / Shanchāklai / Finchāklai	Oló	Oló, Olôh
Moon	Hyuwekla / Shuwekla / Fyuwekla	Coepi	Chuhpi
Fire	Itoj	Nie	Ni-hiet
Water	Inaat, Inat	Maa	Mná

As can be seen, there is not the least resemblance between the Ashluslay and Chunupi languages.

The Choroti language is closely akin to that of the Mataco. HUNT holds the tribes belonging to the Mataco group to be very old inhabitants of the Chaco, from whose language other people took words for plants and animals that were new to them when they migrated to the Chaco. The Ashluslay language seems to have much in common, both lexically and grammatically, with those of the Mataco and the Choroti.

BRINTON[1]) was already of the opinion that the Mataco group represented the oldest population in the Chaco. He writes, »It is noticeable that all its members reside in contiguity, as if driven together by outer pressure on all sides.«

[1]) (1) p. 181.

Mataco SI7
Choroti SK6

M /320 cont./

771 They have a vague idea of superior beings, whom they fear
776 without worshiping them; the cleverest one becomes the sorcerer
756 and exploits the poverty of his companions, especially today when
648 they are earning money from the whites, to whom they lend im-
464 portant services.

M They frequently move from the region that they occupy to
167 the Argentine Republic; they work, dress, learn some Spanish
177 and a slight smattering of civilization, and return to their lands to live as before.

Choroti

Ci
131 The zone located southeast of Toba territory is occupied
• 197 by the Choroti Indians, who have their own language. They occupy the geographic degree 22° 30' latitude and 64° 10' longitude, on the left bank of the Pilcomayo River.

Ci They are quite numerous and peaceful, and they are not
181 treacherous like their neighbors, the Toba. Nevertheless, they
648 inspire respect in all the neighboring tribes; if a mission were to be established at said degree, the conquest of all the Bolivian territory /321/ up to 24° would be accomplished without the need of so many small forts, which are such a great expense to the Nation and which do not create centers of trade and civilization.

Ci Father Gianelli in years past visited the Choroti Indians,
797 was received with displays of affection and appreciation, and
177 found among them good inclinations toward becoming civilized, but at that time the harvest was too much for so few evangelical workers.

Ci The Choroti are not so lazy and savage as the other tribes;
181 they devote themselves to the cultivation of a few seeds and to
241 the raising of cattle, although on a small scale. They are also
231 hunters, however, and when they occupy the banks of the
224 Pilcomayo, they take advantage of the fruits the river brings them, especially in the great floods.

2: Karsten E-5 (1911-1913)1932 SI7 Mataco

Choroti SK6

necessity of fishing also at that time compels them to stay near the river. 614
But as soon as the rainy season sets in and the algaroba, tusca, and other 361
fruits begin to ripen, the Indians take up their abode in the forest close by some small lagoon or a rare water-hole several leagues from the river, spending most of their »summer» time in drinking algaroba beer, feasting, and dancing. The Indians of the Guachalla region form the main bulk of the Choroti tribe and number about a thousand individuals. Their [648]
immediate neighbours in the south are the Ashluslay, to whom the Choroti are closely related in their culture. There is much communication between the two tribes and intermarriage is frequent. Thus the chief of the Choroti, the old Ātamo, was on his father's side of Ashluslay descent, but since [611]
mother-right prevails among the Chaco Indians, he had become a member of the Choroti tribe.

There seems to be a certain antagonism between the different Choroti 619
tribes, in consequence of which they have very little intercourse with one 184
another. I particularly noticed such an antagonism between those Choroti who live on the river and those living in the interior. It would have been impossible for me to get a guide among the people of the chief Toula to accompany me to Anempä's tribe. Since to these Indians, who in general live to a great extent by fishing, the possession of the river is of great importance, I suppose it is originally due to this enmity that some Choroti Indians have settled in the inhospitable regions in the interior where they are found to-day. These latter even speak a somewhat different dialect of the Choroti language. Thus, one of the commonest words [197]
in the language, the word for 'house', is in the dialect of the river Indians *uk*, in the dialect of the inland Indians again *sáuo*.

The Choroti living on the river call the Choroti tribe inhabiting the interior of the Chaco *Asówa*.

The total number of the Choroti I estimate at about 2,000 or a [161]
little more.[1] The surrounding tribes are much larger. Of these I have 648
already mentioned the southern neighbours of the Choroti, the Ashluslay, whom the Choroti call *Ahle*. Their neighbours in the north are the Tobas, whom they call *Johlōki*, and another Chaco tribe, the Tapiete, whom they call *Ohuénik*. Their neighbours in the west again are the Mataco, whom the Choroti call *Hotenúk*. They have dealings with all these tribes, although at times they have been at war with them, or at

[1] Consequently, when Nordenskiöld estimates the Choroti at 4,000 individuals, this is a great exaggeration.